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# THE MISSIONARY HELPER

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FREE BAPTIST  
WOMAN'S MISSIONARY SOCIETY  
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**MRS. ELLA H. ANDREWS, *Publishing Agent,***

**453 Washington St., Providence, R. I.**

Publication Office, 457 Shawmut Avenue, Boston, Mass.

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*The field is the world.* It is found that in the Missouri State Penitentiary the condition of women convicts is deplorable. Fifty-six women, part colored and part white, sleep in one small room without any ventilation. When punishment is thought necessary, they are stripped and whipped by coarse male guards. . . . Two hundred women are studying medicine in the universities and medical colleges of India. . . . The United States has a prison population of nearly 100,000. Kansas, Iowa, and Maine being the only States that have not had an increase in ten years. . . . Dr. McKay, missionary to Formosa, found when he went there, fourteen years ago, that "idolatry was rampant. The people were bitter toward foreigners. There were no churches, no hospitals, no preachers." At a recent anniversary, 1,273 converts united in expressing gratitude for great blessings received. Since that time Dr. McKay has baptized 1,200 more. . . . Some of the stories from Africa remind us of the experiences of the early Christian Church. When the revolution occurred at Uganda, the Christians fled to Usagala, on the west side of the lake. Here they formed a colony, electing one of their number as sub-chief. They have suffered much in hunger and otherwise, but have held to their faith. The king, Kalema, who succeeded Mwanga, fearing lest an effort would be made by the Christians

to aid in putting some one else on the throne, confined in huts all the princes and princesses, then set fire to and destroyed them all. Mwanga, hearing of this atrocious deed, made it a pretext for trying to regain his throne, summoning the Christians to his aid with the promise of religious freedom and protection. Although doubting his real sincerity, they have joined him, and the rumor comes that he has succeeded in overthrowing Kalema. These brothers and sisters deserve our earnest prayers and sincere sympathy.

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BROTHERS, VOTE FOR AFRICA.

A RECENT publication gives the utterances of a large number of religious conventions of different denominations on the liquor question. Most of the resolutions passed are decided and pronounced in favor of total abstinence and prohibition. How does it happen, then, that temperance principles do not make themselves felt more decidedly in legislation? Why is it that New England rum continues to flood Africa? There are three important reasons.

1. We have not prayed with sufficient faith about the matter. How many prayers do we hear that indicate that the one offering them really believes that there is a power able to cope successfully with the liquor saloon? So long as we pray with limited faith, we place a discount on the words of Jesus, "All power is given unto me in heaven and in earth." Earnest, believing prayer in pulpit and in social meeting would not only claim the promises, but would have an inspiring, reflex influence on those listening. Not a single Missionary Concert should pass without most earnest supplication that God will help quickly to stay the fiery ruin of rum in Africa and other heathen countries.

2. Christian people have not awakened to the power which they can wield with the ballot, nor to the great obligation resting upon them in connection with it. It is pitifully sad that hundreds of Christian voters do not seem to cast their ballots

as a Christian duty, but follow the shibboleth of a party name without asking, "Will this act be for the glory of God?" If Christian men were to carefully study the records of the men whom they have helped put in office, they would often hang their heads with shame. Every man who can cast that *sacred thing*, a ballot, shares in the responsibility for all the acts of persons elected by his aid. If Christian voters could unite in action, one election in our country would give such a blow to the traffic in intoxicants that it would never recover its prestige. The influence would not only be exerted by the Christian voters themselves, but that large class of men who have no pronounced convictions on any moral question, but who are easily swayed by numbers, would add to the force for right. We are well aware that there are many questions that call to-day for the Christian voter's attention. But the solving of most of these is linked with the conquering of the liquor king, and the majority of those who desire his overthrow have similar opinions upon other great subjects. To the Christian voters of America, Africa is calling; the islands of the sea are calling; God speaks. Listen. "The Master is come and calleth for thee."

3. It is true these words were spoken to a woman—Mary. But the misfortune of our country to-day is that the Marys have no direct method of making their impress upon government. They are doing good indirect work; but for the present, the Marys cannot "arise quickly and come unto him," for the purpose of helping to put "God in the government." Therefore, Christian men have a most onerous duty in representing the whole Church, the home, and the interests of God's kingdom throughout the world *versus* the liquor saloon.

Ought not each church to hold an especial prayer-meeting before each election to deepen the sense of responsibility and help link the idea of voting with that of Christianizing the world? Ballots cast for God's glory will be true missionaries.

---

"Reputation is the shadow which character casts."

## UNITE. HOW?

THE union of the Free Baptist Foreign and Home Missionary Societies has been talked about until it has passed the ephemeral stage and reached one of expectancy. We believe that we express the thought of those in both societies who have labored and sacrificed most for India, when we say that there is willingness and readiness for such union when it can be effected in such a way as to subserve the best interests of the work.

In order to do this, such plans must be laid as will enable us to go forward: (1) Without any loss of force called out by the work which women are now doing; (2) with full retention of the interest and sense of responsibility with which women regard the work; (3) with a continued provision for the kind of development which has resulted from the separate society; (4) with the whole work broadened and increased by the union.

The securing of these results will require careful planning. The Conference Board may be able to present some plan which will be practicable for the consideration of the next General Conference. In the meantime there is serious danger that harm may be done through misapprehension. Suppose, for instance, that in one of our churches the idea of union begins to be agitated, and a majority say: "That is a good thing. Let's do it." How would they go to work? Drop the plans by which they aid the parent society, and send any money remaining to the treasurer of the Woman's Board? Any one can see at once that that would weaken the parent Board and withdraw some of its resources. Could they any more wisely give up the Woman's Auxiliary and send remaining money to the treasurer of the Foreign Board? Not a bit. The Woman's Society is carrying heavy responsibilities depending on their aid. *Any effort at union at present* in church or Quarterly Meeting means absorption of one Society in another, with re-

sultant weakening of work. There are two Free Baptist Foreign Missionary Societies; both holding property, both with definite work, both dependent upon constituencies to support their plans. If the constituency of one says, "Let's unite," and runs to the other, work is left unprovided for and workers in the field unsupported.

Suppose that two Free Baptist churches, situated near each other, should begin to think it might be better to concentrate their efforts in one large church, and on some pleasant evening the members of one should say, "Let's unite at once," and shut up their church, throw away the key and march over to the other church, saying, "We've come to unite." "But what are you going to do with your church property and church debts? Are you going to desert your minister in this way? How is his salary to be paid? What will become of your indebtedness to your sexton, and many other similar obligations?"

"Oh, we think it best to concentrate; so we have come. If we are ever going to do it, we must begin sometime. We leave all these things behind and press on to something better."

Any amount of sanctimoniousness would not save such people from the danger of having severe epithets applied to them. In the present denominational condition, two missionary societies in a church cannot unite without just such unwisdom. Two Methodist churches in a large city are at present considering the idea of uniting to form one central, strong church. Should they decide to do it, what will be their course? Both houses of worship will be disposed of and a more commodious one built. All corporations will have to be dissolved and plans of work in both churches entirely re-adjusted; careful planning will be resorted to to save all their members and congregations. All obligations to pastors and others with whom the churches have contracts will have to be honorably arranged. Thus only can the desired results be secured, not

by twenty or thirty of the members making a bee-line for the other church and hiring seats there.

Our missionary societies can be united in due time by just such careful provisions, but the union must begin at headquarters, not in isolated communities. In the meantime, the stronger and more numerous the Auxiliaries, the better will be the result when the fullness of time arrives. Woman's work for missions is in its incipiency, and any movement forward must give it a very prominent place.

---

### HOW LONG HAVE WE KNOWN THIS?

BY THE REV. ERNEST GEO. WESLEY.

The preacher ceased :

By loving lips and heart the tidings strange  
Of Christ, the Holy, Loving Lamb of God,  
Were told. The truth had reached and touched and thrilled  
The soul of one who heard, who, wondering, paused,  
As passed the throng away, to hear once more  
Of Him who saves from sin : of Him who gave  
His life for life of men, their peace to win !  
As angels' song, to shepherd's ear most sweet,  
So seemed to him the tidings heard ; how strange  
To heart and mind by vengeance chained ; controlled  
By hatred's deep and cruel rage ; defiled  
By passion's touch and breath of lust ; deceived  
By error's false and fatal lie. How strange  
To hear of One all love ! So tender, true  
To others' needs ; so great and grand and pure,  
That heathen heart must feel his power and fall  
At bleeding feet with eager, throbbing love  
And seek that One to know, who will forgive  
His fiercest, bitt'rest foes.

Again he hears to wonder more  
As asks his mind and heart with question swift—  
How long since Jesus came and lived and died?  
Why kept so long from him and his the words  
Of Life ? Why should it be that until now

The news came not to him across the sea?  
Why held from loved ones who had passed away?  
It could not be that he who now had spoke  
Had known before, or long before, the news  
Of Christ the Lord, who died for sin of man!  
Else sure would he have sped in years gone by  
With eager feet and yearning heart to tell  
To him and his the tidings of that love  
So wondrous deep—so wondrous strange and sweet.  
At length his mind finds lips to voice the thought  
Which on him pressed:  
"How long hast thou this glorious message known?"

The echoes passed away,  
And yet the preacher paused, as eyes met his  
In question deep. In them he read a thought  
Which lingered still untold, unloosed from hand  
Of mind and heart, but quick as answer came  
To leap from soul to lip of flesh!

"From childhood's happy years  
The words and work of Christ are known to me."

"Then why didst thou not speed  
While yet a youth, to bring to me and mine  
The words of Him of whom I hear to-day?  
Strange words which fill my empty soul with joy  
So deep that with my joy comes anguish sharp,  
As think I do and must of those who died  
In darkness black without the light of Christ  
To guide them through the shadowed gates of death.  
If this be true, oh, tell me why so long,  
So many years, our souls are blind."

Once more the preacher paused!  
How dare he tell that Christ's redeemed, who know  
The words of Christ, who hold within their hands  
Vast wealth, who have the health, the time, the strength,  
To go or send with message sweet of life,  
Where countless hosts without the words of Christ  
Are born to live and die enslaved by sin?  
That ransomed ones go not o'er land and sea  
With willing feet, with hungry love to bear

The lamp of Truth? That Christian hands have closed  
 And locked the doors which, opened wide, would pour  
 Before the feet of Christ the gold He lent to them  
 To use for Him and His? That Christian hearts  
 Are not aflame with burning zeal to serve  
 Their Lord, where'er He leads? That they who call  
 Themselves the sons and daughters of "the King"  
 Hold back their lives, their dearly loved? Refuse  
 To work for Christ? And yet how sad and strange  
 That this is so!

\* \* \* \* \*

O sons of God; O daughters of our King,  
 Remove this stain which rests upon your shield!  
 Bring gold with loving hands and praying hearts;  
 Bring talents, time, and strength; bring those you love;  
 Bring all you have and are; yourselves, for Christ  
 To use where'er He wills! 'Tis given you  
 In Jesus' name and strength to flash the light,  
 Salvation's beams, where'er one soul unsaved  
 Is found! To break the bands of sin! To lay  
 All giants low! To lift the bleeding hearts  
 Of crushed and fallen men to Him who Life  
 Will give! To guide the erring back to Truth!  
 To battle with the greedy waves of death  
 And save for Christ, the struggling ones, engulfed  
 By billows dark, or swept from shattered wreck  
 Of Christless hope! To wrest this priceless world  
 From power of sin! To lay it on the heart,  
 The pierced and bleeding heart of Christ your God,—  
 That crimson floods may wash its vileness white  
 And make it pure and fit as Bride of Christ!  
 All this is yours to do; and He through whom  
 We live, of each one asks, in accents sweet,  
 That *now* we do for Him *our all*: 'Tis this  
 He asks, no more!

*Providence, R. I., Jan. 31, 1890.*

•••

"Awake, awake; put on thy strength, O Zion."

## MISSIONARY WORK IN INDIA.

BY IDA E. G. MEADER.

DURING the first few centuries there prevailed in India a simple *nature* worship. The heaven above was the recognized source of all good, and was worshiped as the deity. A few centuries further on, it is found that the priestly class have transformed the primitive faith and have built up a system for the promotion of their own interests. They divide the people of India according to that fourfold caste method by which the country has been cursed for ages. They also establish a ritual of bloody sacrifices on a purely debt-and-credit basis as between gods and men. This system which was in full power from about the eighth to the fifth century B. C. may be called Brahmanism. It deluged the land with sacrificial blood.

In protest against this oppression of Brahmanism, other systems arose, and about 250 B. C. Buddhism became the religion of the land, and swept over the whole country. After a while it lost ground, and about the ninth century it disappeared from India proper, and Brahmanism was again supreme. But it was not the old Brahmanism. It was a new type modified by Buddhism. It was that superstition which we call Hinduism. The social power and tyranny of Hinduism is all embraced in the caste system.

India has been and still is the great mission field of the world. It is in the southern part of Asia and belongs to the British Empire. It has an area as large as the United States east of the Rocky Mountains, and a population five times as great. Here are about two hundred millions of Hindus and fifty millions of Mohammedans to be turned away from idolatry and worship of the false prophet to the service of the living God.

As early as 1706 the Danish Society sent missionaries to India. For want of missionary organization their labors ac-

complished little except in preparing the way for missionaries who were to follow. For the past seventy-five years nearly all the principal missionary societies of Europe and America have supported laborers here. During the first part of this period of time the progress made was very slow. Great results, however, have been accomplished during the last fifteen years, and especially during the last seven years. For example may be mentioned the enlarged opportunities for woman's work in Christian schools ; in house to house visiting, so that thousands of high-caste women are brought under the instruction of Christian teachers, or visited in their homes ; many belonging to the higher classes and to the Mohammedans place their young men in our Christian schools, defraying a large part, if not all, of their expenses.

India was the first foreign field to be entered by American missionaries. Other—newer—fields may seem more attractive, but in none is the need of help more urgent.

In this great work accomplished in India the Free Baptists have had a limited but worthy part. The names of Noyes, Phillips, Bacheler, and others have an honored place in missionary records.

The outlook for our own missions is encouraging. Caste is crippled ; child marriage is coming into disrepute ; many of the horrible heathen rites have been suppressed by law ; the condition of woman is being ameliorated. Throughout our missions the field is white with the harvest.

\* \* \* \* \*

CEYLON.—The island of Ceylon is so closely connected with India that no vessels except the smallest boats can pass between it and the mainland. It is under a rather different government from that of India. The language spoken over a great part of the island is the same language that is spoken in the southern parts of India. A lady who has labored for fifteen years in Ceylon writes : "A marvelous change has taken place since the winter mission of 1887. Many of the planters, who

were considered a very difficult class to influence, have come out grandly on the Lord's side, and now carry on work among their own gangs of coolies. Moreover, the power of God has, of late, been remarkably manifested among the soldiers stationed in Ceylon, and several meetings for prayer are held weekly. So we have very great cause for thankfulness, but we are not satisfied, for much remains to be done."

\* \* \* \* \*

JAVA.—In Java between the years 1873 and 1888 the native Christians increased from 5,673 to 11,229. It is worthy of mention that, with very few exceptions, all of these converts were won from among the Mohammedans.

---

AH TING.

BY FRANCES STEWART MOSHER.

LAST summer, when we were in San Francisco, we went to a Mission Home where girls, kidnapped in China and sold in America, are received and rescued from want and degradation. Several ladies supported by the Woman's Occidental Board of Missions had charge. About thirty girls were assembled in the back parlor. They sang for us, read, performed examples in mental arithmetic, and recited selections of poetry.

One of the brightest of the girls was Ah Ting. She was brought to the Orphanage when she was a baby, and she is now eight years old. As we entered she rose to pass us books, and was constantly on the alert to offer us any little attentions strangers might need. She sang English hymns with feeling, and read and went through her part of the exercises with dignity and a worthy pride in her school. When we came away we bought her photograph to help us remember their Home on the Pacific coast.

Ah Ting and her friends were very interesting in their Chinese garb, a cheap cotton sack and skirt.

"Why do you not dress them like Americans?" we asked.

"Because," answered the teacher, "they prefer their national

dress. It is cheaper and more comfortable than ours. Moreover, it is not our purpose to take them from their people, but to educate and return them. Most of them as they grow older are sought in marriage by Christian Chinamen, and we think it better for them to retain their own custom of dress."

These girls are also taught sewing and whatever pertains to making home pleasant and comfortable.

During the fifteen years since the founding of their Home, two hundred and twenty-seven girls have found it a refuge. Most of them are between eight and sixteen years of age when they come. They are rescued by the police from those who have stolen them in China and sold them to dens of infamy. Writs of *Habeas Corpus* are often issued by their owners for the recovery of these girls, and Miss Culbertson, director of the Home, states that she has been obliged to appear in Court several times before she could procure letters of guardianship.

There are two auxiliaries to the San Francisco Mission Society, composed entirely of Chinese women and girls. "The On Lok Uii," or Peace Society, comprises women who have married from the Home. Their contributions this year to support a Bible woman in China have amounted to \$32.75.

"The Tong Oke," or Light House Band, is a society of the girls of the Home. They earn money by sewing buttons on pants at the rate of seven cents a dozen pairs, and their offering this year has been \$67.16.

Aside from this Home, there are also missionaries who visit from house to house. Miss Emma R. Cable, who for ten years has been one of the visiting missionaries in San Francisco, stated in her report to the Woman's Occidental Board of Foreign Missions, which met at Los Angeles last April, that there were in San Francisco eighteen hundred little heathen children. She has upon her visiting list eighty families, twenty-five of whom are little-footed wives. Seventy of her former pupils have returned to China, most of whom belonged to wealthy, exclusive families.

Another time we visited an evening school for boys. There are several regular teachers employed by various benevolent societies. The State appropriates certain sums of money, and ladies from the different churches volunteer assistance. Over a hundred young Chinamen were learning to read and write. All were studying together and aloud. As soon as we were seated, two came to me, each asking, "Will you help me to read this?" We had been told that the Chinese were stupid, that they couldn't and wouldn't learn, that they were thoroughly disagreeable. I have taught black and white, Europeans, Africans, and Americans, but I never had more diligent, earnest, or agreeable pupils than these Asiatics, and after an hour spent in that school I felt quite sure that the heathen Chinese is superior to the representations often given us of him.

I cannot think of our great West, peopled by emigrants from almost every country, seeking a new home for the purpose of bettering their condition and that of their children, without fearing that the Christian people of the United States are neglecting the opportunities for mission work brought right to the doors of their churches.

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#### THE BURIAL OF THE DEAD IN AFRICA.

BY LEWIS B. CLINTON.

[The author is the son of an African chief. He is studying at Harper's Ferry.]

I KNOW of no period more highly celebrated by the savages of Africa than the time of the burial of the dead. This event often takes place during the three hottest months of the year, viz., November, December, and January, also called the three leisure months. When a death occurs in Africa, the corpse is preserved until the regular time of burying. This time is appointed by the relatives and friends of the deceased one. The Africans believe that the soul does not leave the body until it is buried and bidden farewell by friends and relatives. There-

dress. It is cheaper and more comfortable than ours. Moreover, it is not our purpose to take them from their people, but to educate and return them. Most of them as they grow older are sought in marriage by Christian Chinamen, and we think it better for them to retain their own custom of dress."

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I KNOW of no period more highly celebrated by the savages of Africa than the time of the burial of the dead. This event often takes place during the three hottest months of the year, viz., November, December, and January, also called the three leisure months. When a death occurs in Africa, the corpse is preserved until the regular time of burying. This time is appointed by the relatives and friends of the deceased one. The Africans believe that the soul does not leave the body until it is buried and bidden farewell by friends and relatives. There-

fore the body is preserved until some distinguished person or a king is ready to be buried, so that either soul may be a company for the other during its journey to meet death. And though we do not bury our dead in expensive coffins and tombs, yet it costs us more than it does you civilized people.

While waiting for the arrival of the time appointed, a great deal of preparation is made in getting things suitable for the occasion. Men are sent to the interior or bush country to purchase cows, goats, sheep, chickens, country cloth, etc. Others are sent to the sea-shore to buy cloth, clothes, hats, salt, tobacco, pipes, rum, gin, guns and gunpowder, and all sorts of drinks. And even some wear shoes at the present day during this great celebration, notwithstanding the fear of witchcraft. The women remain at home to furnish food with which to satisfy the hunger of their guests. And could you go there to-day you would find two or three standing around the mortars with their pestles in their hands, pounding or beating rice, the principal food of the native Africans. I have no doubt you would be carried away by those musical voices towering to heaven like that of the mocking-bird, displaying the Negro's talent in music. On the other hand you would see young men repairing their drums and other musical instruments, while some are practicing the various methods of dancing, singing, etc. Ah, yes, and I can truly affirm that here true worldly happiness originated. This great festival is always held in the royal or capital city.

After everybody is well provided with the requisite means for this great event, they set apart an evening as the commencement of the great celebration. That evening the news is noised abroad by the reports of fifty or a hundred guns, with the sounds of all sorts of music. The glad voices of men and women, boys and girls, ascending the clear blue sky above them. What boy so stupid by a heathen superstition, or what girl so clumsy by a heathen obscurity, but will not shake off the dust and participate in the celebration of so great an event?

When the performance is over, and everybody is well satisfied with physical amusement, then comes the time for the dead to be buried. The corpses are laid out in the open air, so they can be seen by every kindred and friend for the last time. Here the people form themselves in a large circle, each person with his or her gift in hand. And when every one has offered his present, and said good-by to the dead, the bodies are then given up to be buried by the country devils.

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#### BEQUESTS.

WE are pleased to announce a bequest of five hundred dollars by Mrs. Almeda C. Mitchell, of Walesville, Me. The same has been paid to the treasurer of the Woman's Society by the executor of her will, Mr. Geo. H. Hamlin, of Orono, Me. Another bequest of several hundred dollars will be announced later. All this should inspire the workers to greater activity. Never was there a time when the *special* work of the F. B. Woman's Missionary Society needed to be *emphasized* and *pushed* as now. Whatever awaits the work in the future, however much its scope shall be broadened, woman's work will never lose its power. Because it is hers, and *always will be*, even though it may become more closely assimilated with man's, women should do their utmost to strengthen and perfect it as "the days are going by."

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#### BUREAU OF MISSIONARY INTELLIGENCE AND EX- CHANGE.

RECEIPTS for the costume fund since Sept. 1, 1889, are as follows:—

First F. B. church, Waterloo, Iowa . . . . .	\$1.00
Auxiliary, Northwood Ridge, N. H. . . . .	1.00
" Lockridge, Iowa . . . . .	1.00
" Gobleville, Mich. . . . .	.40

Contributions for costume fund, or applications for exercises with costumes, may be sent to Miss K. J. Anthony, 40 Summer Street, Providence, R. I. For exercises without costumes,

dialogues, essays, poems, songs, Bible readings, etc., etc., suitable for concerts, monthly or public meetings, or for children's bands, apply to Mrs. L. B. Stillman, 40 Wood Street, Providence, R. I.

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## FROM THE FIELD.

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### INCIDENTS AND LETTERS.

IT is always pleasant to get a view of distant work and workers from their own stand-point. We are glad to give to our readers a letter from Gera, a native teacher, supported by the Auxiliary at Champlin, Minn. In sending it, Miss Coombs says:—

“I have received Gera's answer to your letter, and have translated as best I can and send it on to-day. . . .

“I was at the Quarterly Meeting she speaks of and had a good time. The getting there was no small task and the getting away a greater one. Their village is a long way from any good road, and the last four miles there was no road at all—simply a path on the ridges between the plats of rice. I had a pony and two-wheeled carriage as far as they could go, and had to walk a good deal of the way at that, and when we came to the end of what was called the road and had to take to the fields, I sent my pony back, and got some men to take me on a cot swung from a pole, the ends of which they took on their shoulders. I should have walked if it had been at the right season of the year, but there was too much water and mud to make it practicable. The meeting was a small one, but the spirit manifested was good, and the little church was cheered and strengthened, and some moves made that I'm sure will result in good both to that church and our other churches. There are three schools near there that are supported by the mission. I examined them all and was especially pleased with

one started less than a year ago. They show a good deal of improvement. In the others I found quite a number ready to take their examinations in the little catechism and in the temperance catechism also. They recited them very perfectly. I went 'across lots' farther east to Dainmari, where we have a few Christians, a school, and some work done by a Bible woman, the wife of one of the Christian men. I stopped there for an hour or two only, and then went on again to a village out on the good road. Fourteen miles across the fields, sitting cross-legged on a little cot swung from men's shoulders. Sometimes they had to wade knee-deep in water, but it wasn't so bad after all. They were used to it, and I could change my position to a half reclining one sometimes, so that I was not extremely tired when we came to the bungalow where I had had my bullocks and carry sent from Midnapore. Twenty miles more, and I reached Midnapore at eleven o'clock at night."

#### GERA'S LETTER.

MY DEAR, LOVING MAMMA :—I was very sorry not to get a letter from you for so long, but I was very glad to get your letter and to know that you had not forgotten me.

Through the last year my work has gone on very well, and I thank God that in many of the villages I do not meet with any opposition, and I know that Jesus will certainly bless them. In some of the villages they are indifferent, but yet I go again and again to their houses and try to teach them. God knows their hearts ; I do not. This is not a work in which to use force. God's will must be done in their hearts, but I cannot do it for them. I know he helps me a great many times.

Oh, what great help he gives and what love he shows !

He gave his dear Son for my sins. Where can we find such love as that? As long as I stay in this world, I want to tell of his love. I want to be ready for my work at all times and keep near him, and then of course he can hear me when I call on him and will help me. He does help me.

I hope I may never grow cold and indifferent, but be ready to preach Jesus at all times. I want him to live in the temple of my heart. If I am true and devoted to him, of course he will give fruit in those places where I teach his Word.

In many of the villages where I go, I find a woman here and there who does understand and accepts, and although they may never be baptized, yet God knows their desires and motives, and will reward them accordingly.

We are just now having Quarterly Meeting at our church and I have been benefited very much. My courage has been renewed. Mr. Stiles gave us some most helpful words. He spoke in English and a good native brother translated for him. His words stirred us up to renewed efforts and interest. Pray that I remain firm in this mind. If I am God's hand-maid, of course he knows all my weariness and sorrow and will look out for and provide for me. I want him to set up his throne in my heart. I often look at your picture and think about and remember you. I am well by the kindness of the dear Jesus.

May God keep you in health.

With much love from

GERA.



#### LETTER FROM MRS. BACHELER.

DEAR HELPER:—It has not been for want of love and interest that I have for a long time failed to send you my mite of news and cheer. During most of the rains, I suffered more or less from a low malarial fever *håbit*, which, though it did not keep me wholly from work, made me unfit for anything beyond the necessary routine, so the first of October, we, that is, my husband, our eight-year old grandson, and myself, came to Darjeeling for three months, hoping that the three years' back due, namely, one month a year, might give a perfect and permanent restoration. That hope has been fully realized; that is, the perfect part of it, and we hope and pray that it may also

prove permanent. It is with unutterable thankfulness that I now see the prospect of the privilege of doing a little more for Jesus in this land. It is not so much that, either, as the knowledge of not hindering the work, for a sick wife drags down her husband, and perhaps entirely breaks up his work. However, this enforced rest has been so much capital laid up by my dear husband for future use, though he would not have taken it on his own account.

To a lover of nature, Darjeeling is charming. The eternal snows, lying on the mountains in calm majesty up in the heavens above the mists and clouds, are inspiring ; before sunrise and after sunset they are tinged with a lovely rose color, which in the morning gradually melts into broad sunlight, and in the evening slowly fades away into darkness.

One can't move here without going up hill or down. The roads wind along on the sides of the hills and mountain spurs. We are up a little above seven thousand feet.

Almost daily Doctor has been to the Station and bazaar, and Bro. Stiles's valuable little monthly, *The Inquirer*, has been distributed among both natives and Europeans, and is well received. People come here from all parts of India, and I believe it is called the best sanitarium in India. One day we were surprised by the arrival of Mr. and Mrs. Archibald of the Telegu Mission in South India. They stayed with us the few days they were here. It was encouraging to see and hear them. They say in the American part of that mission thousands are baptized yearly. These friends are in the Canadian part, and have not been many years independent of the famous "Lone Star" Mission.

Four girls from Australia came up here to recruit, very much reduced by fever, injudicious management in regard to living, and over-work. They seemed like wide-awake Yankee girls, brimful of energy and zeal in the work. Each girl represented a separate colony in Australia and was supported by a separate Society. This work is a rather new departure. Their

secretary and manager is Mr. Carey of Calcutta. They are taking up new work in Eastern Bengal. There are twelve of these Australian girls, I believe unknown to each other before becoming missionaries. They meet together once a year, on New Year's Day, when each society sends a box of eatables, to celebrate Christmas and New Year. I judge some of them are rather eccentric. They have given up a stated salary and live by faith, but have invariably broken down in health. One of them is waiting for something, and nominally living on faith, but really on one of the other salaried ones who finds it a little difficult to make both ends meet.

Darjeeling has, as visitors, quite a sprinkling of nobility. On Christmas, Lord Radstock was here, and preached, or rather gave a talk, in Union Chapel, near us. I was reminded in hearing him, as I have been before, that people of the highest culture use simple, pure language. His talking was from a prophecy of Isaiah concerning Christ, and was just what the day called for. He was evidently filled with the spirit of Christ—his love, meekness, and gentleness. The service was a spiritual feast. "Not many mighty are called," and those that are, are almost necessarily whole-souled, being cut off from their worldly associations, and conspicuously with the "Nazarene." Canon Wilberforce and his lady came up with Lord R —, and on Friday Doctor happened to be going down to the station at the same time that they were, and had a good deal of conversation with Mrs. Wilberforce. She spoke much in the same strain as Dr. Pierson in the November *Missionary Review* on the need of missionary work in our home cities, said she was struck with the devotion and fervency of native Christians, and believed it would be a good thing if the native Christians should go to London, and teach the churches there what Christianity is. There is zenana work on a small scale carried on here, and a flourishing Scotch Presbyterian Mission. Many natives of these mountains are at last coming to the light.

About the expense of living here, including rent, which is high, it has cost us about twenty-three dollars a month each, and traveling expenses both ways—about fifty dollars. Costly, but better this than worse. We travel third-class, but when we have to take a good deal of housekeeping material—the baggage going by weight—the expense runs up.

S. P. B.

◆◆◆  
NOW.

IF thou hast thought to do  
Thy friend a kindly turn,  
Do it now ;  
Lest in thy heart for aye,  
A deep regret may burn,  
When he is passed away      ♦  
To realms whence none return.

If thou hast thought to make  
Unto some cause a gift,  
Make it now.  
Lest thy possessions take  
Wings, and from thee drift ;  
Then haste, for His dear sake,  
Some burden help to lift.

If thou hast thought some time  
Of sin thou wouldest repent,  
Do so now.  
Why shouldst thy manhood's prime  
In Satan's cause be spent,  
And a weak remnant given  
Thy God? Dear heart, repent.

—Ada Simons Rogers.

◆◆◆  
It is said that twenty-six thousand Chinese accepted Christ last year.

## HELPS FOR MONTHLY MEETINGS.

[See article on India.]

WHERE is India?

To what does India belong?

Compare the size and population with that of the United States.

Give the history and development of the religions of India.

How many are Hindus?

How many are Mohammedans?

How many are Protestants?

*A.* About 900,000.

How many of these Protestants are communicants in the missions of the different societies?

*A.* About 150,000.

What society first sent missionaries to India?

How many Protestant missionaries were laboring in India in 1885?

*A.* Seven hundred and ninety-one.

How many ordained native agents were assisting them?

*A.* Five hundred and thirty.

When was the Free Baptist Mission founded in India?

*A.* The first permanent station was located in 1838 at Balasore.

Who were our first missionaries?

*A.* Eli Noyes and Jeremiah Phillips with their wives.

What American Missionary Society first entered the field?

*A.* The American Board.

Name some of our missionaries now in the field. (See cover.)

What is the outlook for our missions in India?

State what you know about Ceylon.

What about Java.

## HOME DEPARTMENT.

## OUT OR IN?

“I DON’T like to have people ‘put themselves out’ for me, though it is pleasant to have them put themselves *in* a little.” So wrote my friend who had been making a visit in a country town; and the expression brought visions of two kinds of visiting with which all are familiar.

You remember that place where the hostess literally “put herself out,” that is, made a slave of herself—in order to place you on a throne of guesthood; where there were many kinds of cake and pie, but little conversation because she was too tired and nervous to talk; where some one kept running for an easy-chair, hassock or afghan for you, and the children were constantly hushed, because they would “annoy the lady,” until you were sure that the poor things would cordially hate you and speak of “the ogre” when you had gone,—no matter how gentle and mild you might look. When the outside door actually closed after your retreating figure, you imagined that there was a general collapse inside, and a “Thank goodness, that is over!” While you had a feeling of thankfulness for them and freedom for yourself. You never doubted, however, that this mutual martyrdom was the result of a mistaken idea of hospitality.

There was the other place where the hostess put herself in and material things out, as much as possible; where you had the home-feeling, and were left to amuse and wait upon yourself while she was necessarily busy, but where she improved every moment to talk with you, and, perhaps, came into the sitting-room now and then, for a word that “wouldn’t keep,” while she wiped a dish or beat an egg. The children were allowed to feel that you, as a guest of the house, belonged to

them in part, and took their first lessons in entertaining, even when the four-year-old baby proudly brought you a bouquet of "poverty-weed," the mother-look which plainly said, "I think you will understand," was a greater compliment to you than would have been the exclamation: "Archibald Henry Jones, throw that away, this instant! Aren't you ashamed to bring the lady a *weed*?"

When you went away, the hearty "Come again," of the father and mother, and the genuine regret of the children, made you feel for the moment as though you would like to come all the time. There has always been a warm spot in your heart for that home.

These are true, if extreme pictures, and all who look upon them in real life agree that it is better to put one's self "in" than "out"; but there are exceptions to every rule. I know a dear old lady whose life is very uneventful. Before she has the minister's family to spend a day with her, she devotes several days to baking, polishing, and dusting, until everything is spotless and shining. Then, tired but happy, she comes to the table not to eat, but to wait upon others and enjoy their comfort. When they remonstrate with her for doing so much, she is grieved and perplexed. "I couldn't be happy, noways," says the sweet soul, "if I couldn't do for my dear pastor's folks." Her work is a work of love. She puts herself in as well as out, and it should be accepted in the same spirit in which it is given.

As guest, we must be as harmonious as possible with our temporary environment, whatever it may be. We are as responsible as our host, though our duty lies in being receptive rather than active. The etiquette of host and guest translated reads kindness and tact; when we have these we shall make each other comfortable. There is no reason why the hostess should not bring forth her best and prettiest belongings and serve her daintiest dishes, if she can enjoy them *with* her guest and does not "put herself out" too much.

We know there is such a thing as "æsthetic housekeeping," because we have seen it, but the æsthetic housekeeper is "born, not made." While one woman is able to do house-work charmingly, seeming never to have anything about, and perfectly willing to have a guest come into the kitchen at all times, ninety-nine are not. We may safely assume that our hostess prefers us to play fine lady in the parlor than house-maid in the kitchen, unless she invites us into her domain. The intimate friend has more freedom than the occasional guest, but each does well to think of the Golden Rule, and to put herself in and not out, while visiting, as well as when she receives. Every woman who is her own housemaid knows that having company makes more work, but to reduce it to the smallest amount possible and give herself as much as she can, is the greatest compliment she can pay her guest, and she need be only "happy-tired," instead of "utterly worn out."

After all is said, we know where lies the root of the evil of overdoing in entertaining or in being entertained. We may not be sufficiently courageous to live up to the Emersonian simplicity, and share a supper of bread and milk—or cracker and water, if need be—as graciously and gracefully as a royal banquet, but we do know that not until we live more in the heart of things and less in the outside, more in what is and less in what seems, shall we truly put ourselves in and not out.

N. W. W.

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#### THE BROTHERHOOD OF MAN.

"**F**ILL yourselves with enthusiasm for humanity; believe in man because you believe in God; believe in yourselves and in your divine nature,—it is the only salvation from brutal vice and unbelief. Believe in your brother with a belief that never degenerates into scorn. Open the great doors of our human life, and let the Christ, who already fills us with his dawning, come in and occupy us with his noon tide glory."—

*Rev. Phillips Brooks, D. D.* "Democracy does not mean, 'I am as good as you,' it means, 'you are as good as I.'"—*Victor Hugo*. "A civilization that drives the two poles of society farther and farther apart, that widens the gap and intensifies the jealousy between one class and another, that heightens the contrast, in city or country, between the comfort of the rich and the hardships of the poor, which exposes innumerable women to moral ruin and death, which robs the citizen-voter of his independence and manliness at the polls, which sells offices of trust in the State to the highest bidder,—this is not a civilization under the command of the religion of Christ."—*Right Rev. F. D. Huntington*. "The law of the brotherhood is the law of equality, of courtesy, of kindness, of universal charity, of forbearance, of the Golden Rule. It is the law that teaches us to wait for others and to wait upon others rather than assert ourselves. . . . It is surely a thing to inspire us with delight to feel that we are called to share in the battles of God as his heavenly array against the embattled hosts of wrong, sin, and cruelty ; that we are called to make clear among men the magnificent doctrine of the brotherhood against the pagan doctrines that would teach men that the accident of being born on opposite sides of a river or a mountain, a lake or an ocean, is sufficient reason why they should hate one another. . . . There will come the better day when the nations, feeling that they are but sisters, will love one another ; when they will have no rivalry but the magnificent rivalry in the glorious work of civilization ; when there will be no desire on the part of one nation to rob, to oppress, to enslave another, any more than there will be on the part of one man to capture, to enslave, to rob his brother ; when each of these nations will feel that an injury to one is the concern of all, just as in human society each individual should feel that an injury to one is the concern of all."—*Rev. Edward McGlynn*.

## WORDS FROM HOME WORKERS.

## NEW HAMPSHIRE.

I see so little in regard to the W. M. S's in Belknap Q. M., that I venture to write a little in regard to our work here in Gilford. We have been organized nearly five years. We commenced with a few, and numerically are still small. The entire mission work is left with us. For the general work, we appoint a solicitor to canvass in her own school-district. We generally appoint five young ladies for this work ; we then keep an eye on the work and see that it is done. This relieves the pastor of all care of the work, as the secretary and treasurer of our W. M. S. is also secretary and treasurer of the general work. Having an interest for the two societies, we are careful not to "rob Peter to pay Paul," so when the Y. M. Society sent us a *circular* asking us to raise \$15.90, which was \$3.90 more than the year before, our society objected unless the amount for the Parent Society should equal the amount of the year before. At the close of the year it was gratifying to find that by extra exertion on the part of the W. M. S. there was no falling off from the Parent Society, and our own apportionment was more than met.

The amounts are not large ; we wish they were larger, but they show, at least, an interest. Members, eight. Number of missionary concerts during the year, four. Met for afternoon meetings ten times during the year ; these are a little help financially, as we generally get a few stockings from the stocking factories to sew. The amounts for the several objects have been sent and accredited, I think, and we start in with \$1.12 in the treasury.

HANNAH HYATT.

## RHODE ISLAND.

The Quarterly Meeting of the Rhode Island district of the F. B. Woman's Missionary Society met at the Pond St. church, Providence, Wednesday, January 31. The presence of our new president, Mrs. Ella H. Andrews, gave to each woman present a spirit of hopefulness which manifested itself in discussions and plans for future work. Our new corresponding secretary, Mrs. C. W. Griffin, reported correspondence with thirty-two bands and auxiliaries, and all but five had responded. This report was especially gratifying. Mrs. Griffin also reported interest among the young people in her church. Knowing that young Christians develop as they work for the Master, an invitation was extended to them to become auxiliary to our society.

At the annual meeting we made the basis of work \$900 this year, instead of \$1,000, as formerly. Feeling that we must raise that amount and more, a Thank-offering Day was arranged for to be held at the next Quarterly Meeting, which occurs in April. A special service will be arranged, and Mrs. E. S. Burlingame be invited to conduct the exercises. A paper was read by Mrs. F. Metcalf, giving us encouragement in our work: first, by comparing all mission work now with that of one hundred years ago, thoughts being suggested by Rev. James Johnston's article in the *Missionary Review*; second, by giving the signs of the times as pointed out to us by that great mission worker, Dr. A. T. Pierson. She said: "Having given the indications for success in the work of missions generally, may we not find some signs of encouragement in our own special field? Can any one read the letters of our young missionary, Rev. Mr. Stiles, without feeling that a fresh impetus has been given to our work and that much is to be expected from his earnest labors?"

In the recent appointment of Rev. Dr. Phillips to be general secretary of the India S. S. Union, we feel that our own work there cannot but take on new life and move forward with renewed vigor. We cannot but feel an honest pride in the fact

that it was our own denomination which gave this noble man to a nobler work. Reports from our missionaries say: "There is much to encourage us in our work. More Bible women have been employed this year than ever before." Our General Conference gave an impetus to our work at Harper's Ferry, and we predict for our school a successful future.

Our own Society enters upon the new year under favorable circumstances. With a new leader, whose heart is in the work and whose hands are ready to do whatsoever they find to do, we look forward to a prosperous year.

Have discouragement come to our individual lines? Let us ask ourselves if we have allowed opportunities for work for another to slip by unconsciously. Let us not be disheartened. Do you remember the story of the Galilean fishermen eighteen centuries ago? They had toiled all night and caught nothing. Exhausted and dispirited, they had brought their boats to land, but as the Master met them on the shore, he turned to Peter and commanded him to let down the net into the sea. Peter knew it was of no use to try again unaided, yet at the command he answered, "Nevertheless at thy word I will let down the net." The result was marvelous. The Master did not take him to another fishing ground, or ask him to try other means, but in the same place, with the same boat and the same net, success was attained. With the Saviour by our side, with his love and power, will we not again take up the work, and in the same places among the same people "expect great things from God"? Before we can expect to do for others we must ourselves receive the mission spirit. Let our attitude be that of earnest, prayerful effort, "trusting in the living God who will have all men to be saved and to come to a knowledge of the truth." Let us remember the words:—

"Thou must be true thyself,  
If thou the truth would teach;  
Thy soul must overflow, if thou  
Another's soul would reach;

It needs the overflow of heart  
 To give the lips full speech.  
 Think truly, and thy thoughts  
 Will the world's famine feed;  
 Speak truly, and each word of thine  
 Will be a fruitful seed;  
 Live truly, and thy life will be  
 A great and noble creed."

A reading was then given by Mrs. Remick, "The Past and Present of India." Mrs. Burlingame made some remarks on union. She advised us to wait until our Conference Board, after careful consideration, decided to make the change.

After the adoption of resolutions the meeting adjourned.

ALICE M. METCALF, *Rec. Sec'y.*

PENNSYLVANIA.

*Washington Q. M.*—The W. M. S. met with the Lake Pleasant church, Feb. 1, 1890; president, Mrs. Carrie Heminway, in the chair. A prayer-meeting was held at 7 o'clock. Reports were read from four Auxiliaries, one Young People's Society, and three mission bands. An interesting programme, consisting of reading, recitations, dialogues, and music, was carried out. Collection, \$2.71. EDA L. GROSS, *Q. M. Sec.*

IN MEMORIAM.

THE Auxiliary Society of Park St. church, Providence, R. I., has sustained a loss in the death of Mrs. Dea. S. T. Lincoln, who entered into the "joy of her Lord" on the 10th of January, 1890. She was a faithful, consistent Christian, much esteemed by her friends. Of her it might be said, that "her price was far above rubies, her children rise up to call her blessed, and her husband, he praiseth her." Let us take to our hearts the lesson of her life, and thus so labor as to receive the well-done of our Master and Lord.

Providence, R. I.



CHILDREN'S NICHE.

## ROOM FOR THE CHILDREN.

SWEETLY o'er Judea's valleys  
 Sounded far a voice of old,  
 Like a strain of angel music  
 Floating down from gates of gold,  
 "Let them come—the little children,  
 Hinder not their eager feet,  
 Sure of such, my Heavenly Kingdom ;  
 Theirs is service glad and sweet."

We have found there's *room for children*,  
 We have found there's *work* to do ;  
 All our hearts and hands enlisting,  
 May we to that work be true.  
 In the great and glorious army,  
 Battling with the hosts of sin,  
 We can march with banners flying,  
 We can help the victory win.

For a cry of deepest sorrow  
 Comes across the waters blue,  
 "Ye who know salvation's story  
 Haste to help and save us too !  
 Shed, oh ! shed the Gospel glory  
 O'er the darkness of our night,  
 Till the gloomy shadows vanish  
 In its full and blessed light."

For these poor benighted millions  
 We can give, and work, and pray ;  
 And our gifts and prayers united,  
 Sure will speed that happy day—  
 When no more to idol bowing,  
*Jesus only* shall be King,  
 And ten thousand voices ringing  
 Shall His praise victorious sing !

—*Little Missionary.*

LESLIE'S INVESTMENT.

ONE Sunday last summer, Leslie came home from Sunday-school bringing a "nickel" which his Sunday-school teacher had given him to invest for missions. For several days he anxiously considered the matter, wishing to act wisely, and to invest in something which would prove profitable. Finally his mother offered him three eggs and a chance to put them under a sitting hen, for the five cents. For the keeping of his chickens he was to care for the whole brood when they were hatched. With some artificial help at the last, a fine lot of fluffy chicks finally delighted both the hen and the boy, and after a few months of faithful care, Leslie, with pride, pointed to his three salable chickens, and readily accepted the fifty cents his father offered for them. This he took to the minister ; and we cannot tell who was the happiest, the minister, the Sunday-school teacher, or Leslie.

T. B. T.

*Iowa.*

THE Loyal Myrtle League of Spring Creek, Pa., held its annual meeting, and gave a fine entertainment, the programme being entirely carried out by children, and Mrs. Heminway and Mrs. Lillie, who trained the children and conducted the meeting. The programme consisted of Scripture reading, dialogues, recitations, singing, and remarks by our pastor, B. E. Baker, who very plainly showed the children the advantages obtained by Christian training. The reading of the annual offerings in

envelopes was very interesting, each telling how the money had been earned. This band of little children, numbering thirty-three, have raised \$13.64 in the past year; \$12.50 has already been sent to Treasurer Given to pay one-half of a zenana teacher's salary, in connection with Mrs. Griffin's work in India. The balance of the salary is paid by the young people's Mission Band of Spring Creek. The children begin the new year's work with good prospects of success. In absence of the president, the band has been, during the last quarter, in charge of Mrs. Heminway, who deserves much credit for the annual entertainment. Hat collection, \$3.68; envelopes contained \$3.65.

MRS. McLATCHEV, *Pres.*

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#### A NOTE OF WARNING.

I WANT the boys and girls to read this item carefully, and think about it. I gather the facts from an article in a late religious paper, written by a good man. Fifty years ago Dr. Coan went as a missionary to the Sandwich Islands. He found there 130,000 people. Soon after the people began to learn about the true God, they passed a law prohibiting the bringing of alcohol in any form to their islands. The story of the great changes for the better in all that region is wonderful and beautiful. But the United States government, influenced by liquor manufacturers, compelled the Sandwich Islands to let them bring liquors to its ports, and let the people trade for liquor! It is said that now only about fifty thousand people are left, and they have gone back, many of them, into worse than heathen lives! All because of rum! Hurry, boys and girls; the United States needs you. Oh, that you were men and women to-day, so that we might be sure of your help to wipe out some of the results of this shameful story! —*Pansy.*

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#### EDITORIAL NOTES.

Have you done it? Secured one *new* subscriber to the HELPER? A good many of our readers have not yet sent names, and in order to help them, we suggest a method of operation. Select one or two articles from some number of the magazine which will be of especial interest to the person whom you wish to secure. If she (or he) has had no interest

in missions, call her attention to some article in the Home Department. Or, find something which will interest children, if she has them. Call the person's attention to the department most likely to attract at first—then

"If at first you don't succeed,  
Try, try, again."

We want to add *five hundred* names to the *HELPER* list during March. We can hope to do it if you will help us. . . . We re-echo the thought expressed by Mrs. Metcalf in article in report from Rhode Island, in reference to Dr. Phillips' appointment as S. S. Sec'y for India. May this new position be only an added opportunity for broader usefulness to a life already so fruitful in good to humanity. . . . We call especial attention of all who are interested in the future of our denomination to the article, "Unite. How?" Let us act like men and women, not like children, in so important a matter.

. . . The women in charge of our Western work have now in the field Mrs. Reeves, who is at work in Iowa and Missouri, and Miss Dodge in Nebraska. . . . We wish to call especial attention to a little pamphlet, "Our Suffering Sisters." *Every Christian woman* should read this little book. Revelations are therein made of a condition of things regarding the treatment of heathen women in different countries at the time of maternity that seem scarcely credible or conceivable. The statements are made on the best authority, with the names of the informants *whose eyes have seen* these things. A copy will be sent free to *any lady* on application to Mrs. G. D. Dowkontt, 459 Lexington Avenue, New York City. . . . The *New England Magazine* is one of the latest comers in the list of publications. It is attractive in appearance, its engravings are especially fine, and its tone elevated. An article in the January number, "Stories of the Fugitive Slaves: The Escape of William and Ellen Craft," is more interesting than fiction, and quite as fascinating. Published at 36 Bromfield Street, Boston. Price, 25 cents per number. . . . It is an indication of the

growth of our country in the right direction that so many homes are made lovely by flower gardens, which each year strive to excel the attractions of the previous one. Among the prominent seedsmen, James Vick, Rochester, New York, holds a leading position for reliability and enterprise. His catalogue is a gem, and a great help to those desiring to select seeds, plants, etc., for garden or farm. Mailed on receipt of 10 cents, which may be deducted from first order. . . . The *Woman's Journal* has just begun its twenty-first year. A few years ago it was the only paper in the country devoted to the rights of women. Now it has a large number of competitors, but it has a larger subscription list than ever before. It has done a noble work and is still most ably fulfilling its mission. We wish all our women, and men too, might read it. Address *Woman's Journal*, Boston. . . . In the table of Missionaries, in the February number, several mistakes were made by the types. Please correct as follows: Address of No. 1 is Humbolth, Ia., instead of Humboth. The name of No. 18 should be Esther Patton, instead of Palton. Address of No. 24 is Bijnor, India, instead of Bijnon. In second foot-note, there should be a comma after Pennsylvania and a period after "I believe," thus entirely changing the sense.

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## CONTRIBUTIONS.

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### F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for January, 1890.*

#### MAINE.

Atkinson auxiliary, for general work.....	\$5 00	Dover and Foxcroft auxiliary, for general work.....	\$3 20
Bangor auxiliary, for general work.....	6 80	Dover and Foxcroft church, for blinds M. H.....	4 10
Burnham church, for blinds Myrtle Hall.....	4 50	Dexter, Mrs. O. W. Bridges, \$1 00; Mrs. Clough, Mrs. Goodrich, each 50 cents for blinds M. H.....	2 00
Bangor auxiliary, for blinds Myrtle Hall.....	3 00	Exeter Q. M. collection for blinds M. H.....	2 50
Charleston auxiliary, for general work .....	5 00	Exeter Q. M. .....	1 00
		East Corinth, Mrs. M. Wingate	16 50

East Otisfield auxiliary, for Bible woman with Mrs. Smith.....	\$3 00	West Derby church, for Mrs. Smith's salary.....	\$1 25
Garland church, for blinds M. H. ....	2 00	MASSACHUSETTS.	
Harrison auxiliary, for Minnie with Miss Coombs.....	12 50	Lowell, Ladies' circle Paige Street church, for blinds, Myrtle Hall.....	8 00
Houlton Q. M., blinds M. H... Houlton Church, do.....	5 30	Lowell, auxiliary Chelmsford Street, on salary Sumatti with Miss Coombs.....	12 50
Kittery Point auxiliary.....	2 70		
Lagrange, Mrs. Fuller, blinds M. H. ....	5 00	RHODE ISLAND.	
Lewiston auxiliary, Main Street church .....	1 00	Abington church, for West Work.....	3 00
North Lebanon auxiliary, for Chandu Misser.....	21 12	Auburn church, for Hattie Phil- lips .....	4 00
Pittsfield church, blinds M. H. J. Connor, blinds M. H....	3 00	Greenville auxiliary, for Hattie Phillips.....	10 00
Portland auxiliary, young lady members, \$5 00, all for gen. work.....	2 00	Johnston church, for Hattie Phillips.....	1 00
Sebec Q. M., collection for blinds M. H. ....	1 00	Pascoag auxiliary, for Hattie Phillips.....	12 50
Sebec Q. M., coll. for gen. work Sangerville, Mrs. B. S. Gerry, for general work.....	13 18	Pawtucket auxiliary, H. Phil- lips, \$5 00; West Work, \$5 00.....	10 00
Summer auxiliary.....	5 83	Pawtucket "Little Workers," West Work, \$2 50; H. Phillips, \$5 00.....	7 50
Waterville, from estate of Mrs. Almeda C. Mitchell.....	500 00	Providence auxiliary, Park Street, for Miss Franklin..	7 50
West Lebanon auxiliary, bal. L. M. Miss Ida B. Cowell.	4 50	Providence auxiliary, "Little Helpers," for Miss Franklin	5 00
		MICHIGAN.	
NEW HAMPSHIRE.		Batavia auxiliary, for F. M....	4 00
Danville auxiliary .....	11 50	Hillsdale auxiliary.....	34 64
Dover, auxiliary 1st F. B. Ch..	3 05	Pittsford, a friend, 1-2 each H. and F. M.....	4 00
Dover, Washington St. F. M. \$17 50; H. M., \$21 50; Lit. Fund, \$5 00.....	52 00	Porter auxiliary, F. M. \$2 00; H. M. \$2 00; Storer College \$1 00.....	5 00
Great Falls auxiliary. Miss Butts's salary and balance L. M., Mrs. C. M. Dorr....	5 00	A Q. M. auxiliary, for F. M....	2 32
Lake Village auxiliary, O. and P. of Miss., \$4 00; Storer College library, \$9 33; West Work, \$9 34; native teacher, \$9 33 .....	32 00	WISCONSIN.	
Milton auxiliary, 1-2 Miss Butts and Mrs. Lightner.....	13 44	Winneconne, Miss. Band, for home work.....	10 00
Northwood Ridge auxiliary, for Bible women in India.....	2 00	Winneconne auxiliary, local work, \$4 00.....	8 00
Northwood Ridge auxiliary, for general work.....	10 00	IOWA.	
Portsmouth auxiliary, Miss Butts and Mrs. Lightner, \$5 00, and \$2 00 H. M....	7 00	Waterloo auxiliary, 1st F. B. church, for F. M.....	5 00
Rockingham Q. M. auxiliary, collection 1-2 each Miss Butts and Mrs. Lightner...	4 92	Waterloo, Q. M. auxiliary, for F. M.....	9 00
Rochester Village auxiliary, Miss Butts, \$5 00; school at Balasore, \$5 00 .....	10 00	MINNESOTA.	
		Winona auxiliary, for Coldren Fund .....	5 00
VERMONT.		Total .....	\$976 35
Lyndon. Center auxiliary, for Mrs. Smith's salary.....	12 00	LAURA A. DEMERITTE, <i>Treas.</i>	
		Dover, N. H.	

